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The Epistle ded. to the

doubling But you will accept it, and adorne
your selfe with it And I desire it may be a
token of a full and thankfull minde for
the numberlesse fauours our happy vnhappy
maie hath receiued from your most noble
and for zeale of Religion most worthy Ann-
cellors.

The Lord Blessen you Honour that as you
grow in stature, and vertues so you may grow
in grace and fauour with God, and men.

*Tom Honors in
al. obseruance.*

Will. W. W. W. W. W.

*W. W. W. W. W.
W. W. W. W. W.
W. W. W. W. W.
W. W. W. W. W.
W. W. W. W. W.*

The Christians mourning

Barth.



It is a rule that will
abide the touchstone,
No man comes to
heaven with dry eyes.
Our selves are thyres
launched forth for
heaven: our teares
must be the sea our
ships the gales of wind, while Hope is the
Singer & Comforter the heau. Peter, Mary Magdalen, and all the
of God, were washed on the crosses: & if you hit
from their d'one eyes is v'king some glory.

Whoe'er though every penitent sinner
weep ye such one that weeps is not a pen-
itent sinner. For teares in the times are but
thing indifferent, and neuer please God but
when they issue from a troubled spirit. Supple
with peace and humbled with the remem-
berance of sin. It is not for this but for
sorrow that goes for the sinner. For the
sinner weeps for the sinners, not for
themselves. Some weep for others not for them-
selves. Some neither weep for the sinners,
nor for themselves both weep for the sinners,
and others: No weep for the sinner not for
themselves. For the sinner not for
themselves. For the sinner not for
themselves.

others, be folkes like to weep for
others, not for thy selfe, hypocritically, to
weep for thy selfe and others, because of
hart: both to weep for thy selfe, and others
zealously. The last of these is an effect of
holy sorrow, which who so findeth not in
himselfe one time, or other, is no better, than a
vessel of terrour.

In the name of God then, my brother
brother let thine eyes spout out teares as a
Conduit spouteth out water for thy gre-
uous capitall, and enormous vices. Say not
151. 26. thou art Sanguine complexioned and canst
not weep: of a man he should be and tell not
weep for David was both yet teares were
his meate day and night. Flatter not thy
selfe: the beine conceit of ease attaining sal-
vation, may cast many a soule away in
years. Thou must upon necessity mortifie the
flesh: away with it, I say with it: crucifie
it, crucifie it, howe thou can do this it will
cost thee many a groan, and many a teare
(as it will go to the heart of thee.

As thou sendest thy soule like home:
dunp, babilon, canstack thy selfe through-
out. Grieve for thy originall finnes: and
for thy actuall finnes, for thy sins before
thy calling, and, since thy calling, for thy
presumptuous finnes, and for thy finnes of
this.

Morning garment.

in secretie, for thy open sins, and for thy secret finnes, for thy sinnes of omission, and for thy sinnes of commission. So teape thine eyes in teares. Write letters of discomfort on the ground as thou goest let the streames of thy sighes, and the incense of thy prayers rise vp like incensuraynes before the Lorde, and if this will not moue him to pittie, if it be possible weep teares of blood.

At home all things betwaxe thou looke not comely in company to be seen of men, for then the reward is sure to be great in hell. Get thee into thy most rettyed closet, let nobody by thy good lucke knowe what pul the latch into the locke there be no holes in the woor, no crannies, nor chifts in the wal, and then fall groouling to the earth, thump thy brest, strike vpon thy thigh, toying thy hands and praye out thy soule before the Lord: so bee that seeth thy true humiliation in secret shall one day reward thee openly, in the light of his glorious Angles.

Unclaspethy Bible, lay the ten commandments before thee, and bedewing them with thy teares make thine humble confession thus before God.

O my God I am confounded, and ashamed to lift vp mine eyes vnto thee my God for mine iniquities are increased, and my trespasse

m. r.

trespasse is growne by into heauen. Yet
 Lord remember thy mercies of olde, and
 open mine eyes that I may see the wonders
 o. thy law, that no sin may be out of mea-
 sure finall Good God thy commandments
 are iust, and holy but I am carnal, sold un-
 der sin, and ought to be weeping, and how-
 ling in the burning lake of damned soules.
 I had my right blessed be thy name for
 inspiring this good motion of meditating in
 thy law, for it is a glasse wherein I may
 beholde the ugly moztshew of my soule, and
 so be forced to flie to our redeemer for his
 precious blood, to cleanse and mundifie me, that
 I may be present a spotles virgin before
 thee.

ie first
 man-
 ment.

1. Alas I should haue bene thy Nazarite,
 and haue given thee all myne, that I haue
 given the flesh a peece of it, the world a
 peece of it and the diuell a peece of it.

2. I should haue worshipped thee according
 to the quare and tenor of thy worde, with-
 out adding, detracting, or changing but I
 haue ballanted thy seruice after mine owne
 scales and haue more delighted in falling
 foirne be oze a gilt Image, then in behold-
 ing thy sweete, onne most lovely crucifix, or in
 the worde preached, and sacraments admi-

l. 3. r. nistred:

3. I should

3 I should haue magnified thy name: and haue spoken of it with high reuerence: but Phil. 2:
 3 (ah wretch) haue cutt it ano band, and cham- 10.
 ped it in my mouth: at whose blessed name euey knee thold bow. both of thinges in heauen, and thinges in earth: and thinges vnder the earth: Psea. Lord I haue torn thy holy name as the Draper rasset out a peece of linnen to the buyer.

4 I should haue hallowed the best day of the seauen. and haue bestowed it in prayer, hearing of Sermons receiuinge sacrament, almes, meditation on Gods worke: but I (woe worth mee for it) haue most villainously profaned it. It hath bin a burden vnto mee, by barring mee from trimall sports Psea. I thought my selfe a holy man when I sat still at home and did nothing. though while I did so the beaſt at the crib kept as good a Saboth as I.

5 I should haue beene subiect to the higher powers ordayned of thee: I should haue honored my parents, thy instruments for my life and education: and I should haue beene ready (with the Galathians) to haue pluckt out mine eyes to haue done thy fathers good: but I (a sinfull worne of fine ſet long) haue spoken ill of the Magistrate, and refused to be the Master of my parents age. As

Rom. 13.

Gal. 4.

for the ministers I neuer held them for a sort
of simple soules, the very scoone of men, and
out casts of the poeple

6 I should haue toned my neighbour betterly
and haue wincked at wrong, not letting the
sun goe down vpon my wrath: but I (this
one thing were enough to stanch the blood of
my dying Lord) haue boyled in rage for one
sart word and for a small iniurie haue wil-
fully and stubornely refused the blessed Sac-
rament of thy supper.

7 I should in beholding that notable work
of thy fingers called rearety, haue giuen glory
to thy power and wisdom, that could set
such amiablenes, and sweet favour in a face
not a foot compassse the ground, and create such
lust: but I (such was my corruption) haue
burnt in lust at the sight of it, and Bathan-
bath made it a stall and a snare to untrangle
my soule: which now would faine flicker
thence and fly to heauen.

8 I should haue bene good to thy word, and
neerby remembryng that not to stile them,
is to steale from them but I (vile reuerend)
haue serued Hammon the God of Babel, the
God of Moths the God of Fleas, many a
time hath Christ Iesus in his naked
at.6, stood cold and naked, and hungry at my doore
and colde, and naked, and hungry, haue I
sent

sanctify away. Yet would I not stick to
 spend hundreds upon Luxury that infernall
 fire, whose matter is gluttony, whose flame
 Arrogancie, whose sparks scurrility, whose
 smooke infamie, whose ashes Obcenitie,
 whose end eternal misery.

I should haue succoured the name of my
 neighbour, and receyued at his credite and
 good estimation, I should haue abhorred all
 falshood, and leadings, and spoken the truth
 from my hart but I (wile wretch unworthy
 to breath, could either neuer find in hart to
 bestow one good word on my brother, or very
 coldly commend him, though the graces of
 God shined in him extraordinarily. Wh
 what gladness was it to me, when
 I heard of a possessor that was ouer taken
 with sin, I would be sure to point at him
 as he went by and cry there, there, And
 myself I made but a jest of alie told in jest, as
 for officious lores, I reioyced them amongst
 my good brothers, and now and then I would
 bestowe a pernitious eye, and think little
 worke of my selfe when I had done, for I
 was a righte Christian.

I should haue borne a pure heart to my Tlt. 12.
 neighbour and haue hampered, and famed the
 spirit rebellion of the flesh: but I (no better
 then a lump of clay) haue to this day for
 and

The Christians

an house and such a close of my neighbour
were mine, and I never thought for
on his land was better blessed and more care
than mine owne. To conclude: many an un-
cleane thought, I am by that I receiue
mine inbred concupiscence from I know
not, when my conscience accuseth me to hold it
in the shell.

[illegible]

The Christians

[illegible]

"Mogadunio" (Mogadunio) is the name
 of the place where the first of the
 be liberal in interpreting. And indeed let them
 in their heads (the owners of the books) as a
 plans and to improve them. In other words
 a fairer of business is the business of the book
 nature, that they will to some not be a
 book and some in words, which is a
 wide and these two all have not been put
 by the windows, will play the book, books
 and in other to some (for) what is there
 to find? And yet these words, lines of
 that I looked in terms at the time I chose
 bands, not, but the other words (153),
 is, sing out into the volume, then the other
 to some his words, in the other, and were
 the occasion that he is in the other
 names, but in the other, in the other
 half not yet made, and the other, in the other
 think, you could block them from the other
 come and make a round of the other
 as to the other, for the other, in the other

the Palace of the King. There were many
 great lords and ladies, and many
 other persons of high rank, who
 were all very merry and
 had a very good time.

After the dinner was over, the King
 and the Queen went to the
 garden, where they saw many
 beautiful flowers and trees.

Then the King and the Queen
 went to the palace, where they
 saw many beautiful things.

After that, the King and the Queen
 went to the garden, where they
 saw many beautiful flowers and trees.

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The Confessions

[illegible][illegible]

Est 40.

12.

Nah 1,2

And how many times he has said, for oilpleasing
 to his father, and taking a father, to give him
 life, and grace, and love. Behold this God
 for ever, for ever, upon the cross: he
 stretched out his arms to embrace
 thee for him: he bowed his head to
 kiss thee: he opened his heart to thee with
 a spear to let thee to love thee on uncount-
 ful and grace for ever. And was thy indeed to
 be called his child. And yet he gave not period
 to his goodness, but layes thee in his
 heart, making thee his: and calling
 thee Christ by his name to manifeste
 the wonderful (not tell) communion be-
 twixt him and thee.

¶ The fourth of the riches of the mercy of
this God, who hath favoured adolned and
cherished Angelines beauty. That is that he hath
decreed that thou shalt be a virgin, not a
Suthe, nor a Zenn Doe, & light a lamp ther
(not under a bushel of beland Antichrist his
p'rogative) nor all thing (habily) weary of
their lives with all manner of spirital bon-
dage, in which they laid upon them most cruel-
ly, but when he set the Diadem on the head
of that virgin. I come: who hath given us
also by same and forty yeares of Iul. 16.

The Christians

wherein we sit peaceably vnder our vines, & goe ioyfully to the church to heare the golden bel of Aron ring sweetly in the pulpit, and to seele the fragrant Tinct of his pomegranets. We glad yee heauens at this, and let the K. a. uens of the valley picke out his eyes that curseth his auntient mother in Israel.

I could make more ample rehearsal of Gods especial fauour to thee, beloved Christian, but the intended quantity of the booke wil not suffer me. Wherefore read on be not weary of well doing and for thy next task, thinke vpon three principall effects of sinne, that so thy sorrow may be aggrauated.

First aske thine the selfe that so long as thou welterest in thy wickedness without remorse, more and touch of conscience thou art a servant and a vassall to sinne, whose name is Death. A prodigall child, thou art strayed from thy good father, into a farre country, where being all care and tossed, and eaten into the flesh with v. mine, thou art glad to become the dunels turneherd. Which turne hath taken the prisoner to doe his will, and mised thee v. in a far more noysome dungeon than that wherein p. ieremy liued so fast.

This is thy sin O man. Why then dost thou not thrust forth teares, and smoke out sighes, and euen breake the gall of thine hart

The Christians

suff'r these words of exhortation, and plow
by thy hart by his holy spirit: for it is made of
a tough and churash kinde of clay.

I proceed to another exhortation. During the
time of thine lamentation, all the creatures in
the world band themselves against thee, and
conspire thine overthrow. And the reason is;
for that the Lord of hosts is marching for-
ward whose raiſe all and imagine ſouldiers
they be. Is not here ſufficient matter to cloud
and ouer caſt thine eye, and to change thy
ioye for mourning, thy beauty for aſhes. The
Dyle of glabnes for the ſpote of beaumeſſe:
At deade nine of night in thy ſoundeſt ſleepe,
the ſimbers of thine hearty deſire the winds
(in their kinde to leaue his naturall couerſe of
blowing) a ſtand, and to whipe them vp that
ſo they may get matter to worke vpon. The
ſpars and rafters of thy houſe haue vowed to
be ready to increaſe the flame, at leſſe then an
hounzes warning.

What ſhalt thou in the ſtreet? The tiles thee-
ten downfall. In the field: the ayre will ren-
uey infection, the earth will grone vnder thy
foot as loath to beare a vnprofitable a burthen
Say what wilt thou ſee if the ſilieſt and vn-
perfecteſt creatures dog thee, and make thee
mery of thy life. ſee Frogs, and Lice, & Cater-
pillers nothing with thee, Doth not one

Mourning garment.

poore Gnat (hitting on her selfe to batails
with her corner which thee windest so lasting-
ly) waken thee and make thee start with her
reeble sting: I denie it: but this a legion of
Gnats doe: all small foules and laden with
iniquitie is thy hart made of rubbish: and
thine eye of doublet that the one will not gaze
against the other become drinkish: Know well
thou not what it is to have the stones of the
field out of league with thee: and the beastes
of the field out of peace with thee Take an
example of Iona: and see how he was hand-
led when God mustred by such forces against
him. In his dispacure.

After this Prop'iet had long laboured and
toyled in Israel, and could do no good: the
Lord gaue him exccelle charge to remoue
his place in the Ninites field to shaine
her life (unawares of his commission) pates
the fact and is hurt for Iacub: hee hee is
resolved while he thus strugled with diuine
providence, the windes (at their Creators
command) brake out, and bad the Mariners
deliuer Iona. The sea saw that, and was
wroth: and bad the Mariners deliuer Iona.
The Whale lay watching all this
while, and bad the Mariners deliuer Iona.
The ship (poore winned vessell) lay
swimming upon the billowes, and bad the

Iona. 1. 4

Mariners vnballe her of Ionah, say Ionah
 Food by against Ionah, and be sought the
 worme to bite him into the large Sep-
 pulcher of the sea. yow how many sinner,
 that of the leaue of age of the man of God
 appeare that yow might see a man be thus
 hallowe and treated by the creatures, where
 wilt thou an vngodly and vnpotent man
 appeare? O Samson why sweetest thou lady
 pleasure to play the Delilah, dandling the on
 her knee till she haue shamed of all thy good-
 nes and made thee wretched, and feble,
 and impotent what Sampson fight
 for thy selfe y Philistines are vpo thee Samson

There remaineth a thurd effect of sinne,
 sufficient to poll thy hart be thou not inen-
 able blockish, foolishly malicious, extreame
 impious. As is that creature in the world
 gone vnder the heauy burden of thy sinnes:
 yea the creature himselfe St. Paule esteemeth
 this in part most excellently. For we know
 (saith he) that every creature greaneth with
 vs also and travaileth in paine together vnto
 this present, because it is subject to vannie
 and vnder bondage of corrupter The world
 lost being a while when Adam left being
 obedient at woe neuer be at full, nee cheer-
 full since it waied out in paine through ma-
 nifold at axes and dragges, and at this daie
 lyres

spes bedid waiting with a fervent desire for
the glorious coming of the son of God.

When Isaac's time were ripe and cold for
the sickle: rotten, and cried for that corruption,
what followed? The harmles creatures must
pay for it. The beast of the field, & the fowles
of the ayre must be cut off, and the fishes of y^e
sea must be taken away

Hos. 4. 2

The prophet Ieremy (be wailing the pitte- 3.
ous estate of Ierusalem) testifieth that the be- Lam. 2.
ry waies of Sion, and the rampart and wall
did lament for the iniquitie of the Jewes.

Ore, say my beloved, howe the dumbe crea-
tures complaine under the intollerable
waight of thy sinnes, while thou iettest up
and downe with a camels proud neck, and
hearest no part in their song of sorrow Thy
corne which thou hopedst would growe
plumpe in the eare, is blasted in the prime
and it thanks thee for it, Thy close is pestered
with thornes and thistles and other curied
and vntimely fruite, and it thanks thee for
it, Thy fishes are frozen to thy ponds and they
silently thanke thee for it. O what a rack,
what a gibbet would this be to thy soule: if
thou hadst any grace But thou (more sense-
lesse then senselesnes) even when sin oppo-
tunity is offered to cast dust vpon thy head
and that thine eye, even thine eye shoulde
thoure

The Christians

shewe forth teares day and night, goest me-
 rily away, regardlesse of so lamentable spe-
 ctales, What is this but a cleer demonstra-
 tion, that so continuing thou art with in an
 inch of hel? What is an heavy substance,
 and yet if a man lay close to the bottome of
 the sea he should feele no waighte, because
 No element is heavy in it proper place. The
 whole world is crushed with the ponderous-
 nesse of thy finnes, and thou feelst it not. I
 shew token that sinne is where it should
 be. Alas for pittie why wilt thou live? Why
 wilt thou strangle thy soule with so full re-
 solution? If thou love God, who loved thee
 first, be no longer an hyer of three yeares
 or ever living in pleasure and never fee-
 ling sorrow but let thy bewels sound the an-
 swere of Shammie, for thy red afflictions:
 and now at length Gab out of thy exclaima-
 tion. Oh that mine head were full of water
 and mine eyes a fountain of teares, that I
 might weepe day and night for my manifold
 and bloodie finnes.

And that thy heart may yet more col-
 lect. Amos. within thy body: know further y^e the stones
 ly so sore upon thy sweet Saviours backe,
 that he can take no rest. Marke how hee
 complaineth. Behold I am pressed under
 thy finnes even as a Cart is pressed that is
full

ful of sheaves. Pitye, & pittie thy selfe if not
take pittie vpon the redeemer: who is prest
downe to hell with the heauy sheaves of sin
which thou hast pitcht vpon him most cruelly
more like a Jew then a Christian. It was
thou, & wretch that dost call him into his a-
gony where he sheweth such a sweat that the
drops thereof trickled downe a pace and the
Angels were faine to fanne out him. It was
thou, & wretch that dost beate off him with a
kisse, and sold him for a little pleasure of sin,
not worth thirty pennes of silver. It was thou
& wretch that earnest vnto him with swords
and knives, as if he had bene a theefe: who in-
deed bought it at no cobbeard to be equell with
God. It was thou, & wretch, that dost whip
him and crosse a crowne of thornes vpon his
head, moouing him and setting in his face &
cruellte, & then hand occasion to spit, thou
gottest thee to the chimney, or behinde the
dore for shame to take and yet thou makest
us bouee of thy sinne in the face of the God of
Angels. It was thou, & wretch, that dost
stretch him forth, and set his hands and feet
to the croasse, assuming him ever to be pu-
nished for the same incomprehensible wrath
of God his father.

Behold this miserable offering vs prayers
unto God, & praye and commendaunt thou
that thou mayest be one of those that shall
be saved, and not one of those that shall be
lost.

Mat. 27.
51.

frollicking: the daughters of Ierusalem weep
the Virgin Mary is pierced through with the
sword of sorrow, and dost thou run, stop, and
chop away thy soule for a mate of pleasure?
The sun lends night in the midst of day, the
bale of the Temple is rent from top to the
bottom, the earth quaketh, the stones cleave,
the granes open, and art thou sitting thy soule
with merriment? No manner then for a while
to lalle to heauen by heauen: Can there be
two haeuens? If thou wilt play the skimmer,
letting these reasons (to wit) the scriptures
yeeldeth to bonniuities: reason and reason
eye care and heart, like a temple, from the
ground, I euen plunged in a gulfe of sorrow,
to see thee like a iustitie soule: what a
dingest thou, till the blood spinn out, and thou
the secret counsel of God, and with a
word perishest, the blood spinn out, and thou
soule. But a true, very word, shall pierce
unto thee, that thou shalt see, that thou shalt
and not of again, and thou shalt be
diligent in waight, and thou shalt be
I betake me to the Lord.

The first is the blood, the blood of the guilty
sorrow. And thou shalt see, that thou shalt
fighes and the earth, and thou shalt be
perfect, and loxeth, but thou shalt be
perfect.

He shall be glad, from out in the king-
dom of glory, the inheritance of the kingdom
of heaven. Where the correction, and new
light shall be, I am most joyful for every Zeph. 1.
as the words, and there was a miracle, as
they say, that the man, in his heart,
as it were, and made a new man,
but the old man, with the glory
conferred to him, shall be a new man,
the angels shall be, and the man,
into a new creature.

[illegible][illegible]

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The Christians

burie the excellent designs of the soule in
 muddy sensual pleasures terming so, royn, for
 sin, noting else but a fallen passion begot
 betweene seate, and mel: they shal lye
 fers of the south side of yee. I shall
 shall I liken this generation. They are
 unto the fat king of Bashan, he lay in the
 mountaine of Saron, he was a king
 slaughter. They are like the fatted calves
 goe though a fatted Calves, they are
 loves. They are like the fatted calves
 sweet & fresh into the sea. They are
 unto passengers like a bay, in the
 shade trees into watering, and the flocks
 flocked with the heifers for much fruit.

The's Misours that are in the world
 full of sorrow, griefe, and paine. They
 for a while in a pleasure is for the day,
 and when knowe the day is for the night
 become the victims to their servants for
 want. Surely they shall be downe in the
 in death after death. I shall for the
 ences are benefice. The misours, by that
 Dangrous sin, are brought to the
 searing paine, if a man burne out
 the yeate in the house, and the whole
 dome and wall, and the whole house
 way, then he shall be as a plague of all
 plagues, and if he is in a plague of all
 plagues, and if he is in a plague of all

But (to answer the question) I am sure it
 confidently that the Lord will plague the
 impenitent of this land more sharply and
 utterly now in the dayes of peace, then he did
 male-factors in former ages. And I pray
 it thus. When he punisheth the body, he
 punisheth the soule, deliuering it from it
 into a reprobate sence, and is not the Devils
 liberty to esteeme he (ben), it is the sear-
 fullest iudgment in the world. When sinne
 is punished with paine and this is the iudge-
 ment of the living. As to this, woe vnto vs
 for we are sick of sinne vnto death, and yet
 feele it not: may his sad rem, the vniuersal
 way the Lord do, the true Christian of
 our soules.

If a man be desirous to knowe the state
 of so vniuersal a desolation, and emptinesse
 of the heart, I must tell him that we are a people
 with riches, pale with beauties: sick with
 health, euill with good: peace and plenty to the
 mother and daughter: how so few are con-
 pured by that we are vniuersal wailefules: and
 kicke against the Lord, because the Lord
 who will he shall euen find that it is not
 soules hath bene first amongst us, and
 that excessive much gloriouse and in
 ing make men pure, and in the end
 God vniuersal.

feeble keyes of mirth, to the graine keyes of
 sorrow tell me then if they tremble not like
 an Apen leafe, or like the hardelle Dære
 at the noyie of the thunder cracke. Then
 send for Moses, send for the preacher, then
 good people pray for me so my tetter shall
 flie from the narrowes of the along her that
 part my ribbe and wound mee incredible.
 alas I thought I could have repented at the
 last gaspe: enen when I was fetching my
 soules sighes, but now I finde to my paine
 that repentance is the gift of God. O that
 I might die the death of the righteous: his
 will be the outcry of every one of them: are
 not their hearts like stones within them as
 Naballes did?

S. m
 5.37.

But when the date of their life is out, and
 their soules unbodied, then is that truelie
 brought to passe, which our saviour pro-
 nounceth: Alas be to you that now laugh,
 for yee shall wepe and wale. When they
 once put their heads within hel gates: and
 heere the fearful peeling of damned spirits,
 that feelee no comfort, no release, no ease,
 nor any thing but amaze and horror: then
 will they wish and wish that they had wept
 their eyes out, and sigh'd their lungs in peeces
 but it will be to late: then will each of them
 out, cursed be the date wherein I was borne
 cursed

Luk. 6.
 5.

Mourning garment.

16

curst be the paps that gaue me sucke: curst
be the knees that presented me, for damned
I was, damned I am, damned I shall be for
euermore. O whether (p. 12 for then) shall
I go from distress, if no remouing can tel-
le my sorrow, and easie place present the
face of mine y^e ^{er} ^{is} what comfort can I haue
when the God of all comfort is away. Alas
it is a long night that neuer is daye, an un-
mercifull fire that neuer is quenched, a dread-
full torment that hath neither end but lasteth
for a time and times & no time euen for euer.
O hell hell, thy face is intolerable y^e ^{er} ^{is}
without any light to giue a soule comfort, the
breach of the Lord like a river of Brimstone
both kindle in O that some man might
fall on me and hide me from the presence of the
Lambe, to whom if I had kist he had not bene
angry, and I had neuer come to this O that
I had bene borne a Ratte or a Spider, or a
Toad: for so should my soule haue vanished
to nothing, whereas now it is substaⁿce,
alwaies dying yet neuer dead. Conscience
when, oh when wilt thou die:
wilt thou neuer leaue tugging and tearing
my soule? Father Abraham, one drop of wa-
ter to cool my tongue good father Abraham.
Alas why goe I about to blazon the armes
of hell, since thy y^e ^{er} ^{is} the power of any
penciles

penfils expreffing, or murther imagination:
 Suppoſe a man lay his hands on a ſchole
 fettered, having before him all ſightly pro-
 ſpects for the eye, and all tortuſome meates
 for the taſt and the ſweeteſt accord in mu-
 ſick for the eare and were bound to remaine
 ſo without ſtiring a myſe, till for ſuch a
 peares. How often would hee crye up to
 heaven pittifully, and long for death, as
 for a treaſure rather then to endure ſo ſeare
 puniſhment: ſo that when death ſhould come
 that unhappie ſoule, who having ſtooped out
 his life, ſhould be hurried by Demons into hell,
 where his bed ſhould be a leaſe of great tor-
 tures of damned ſoules but hee ſhould not
 dye deſpaigning his ſoule: Crying out with
 afflicted with deepefull ſighes and ſorrowfull
 lamentations: ſo that hee ſhould crye out
 but ſo many thouſands of ſoules as there
 be drops in the ſea, and hee ſhould crye out
 there: and then to begin his ſuffering
 tingly.

These men are well respected, and
 our thy ſinners denounce him to be a
 true, and what an uſe ſhould hee have
 after the manner of *David* *David* *David*
 uing, and moſt deare *William* *William* *William*
 become not a ſinner but a ſinner: hee ſhould
 For *Jesus Christ* I aſke it, *William* *William* *William*
 ſeue

selfe with fasting, weeping and mourning :
 For Iesu Christes sake Take it. If the
 nature of thine eye cannot moune thee : then
 let the excellencie of Gods laue which thou
 hast broken perswade thee : If the excellencie
 of Gods laue which thou hast broken can-
 not perswade thee : let the mighty Maiesty
 of the Lord cause thee. If that mighty
 Maiesty of the Lord cannot cause thee : let
 the mercifullnes of the same God allure thee,
 If the mercifullnes of God cannot allure thee,
 let the pestilent effectes of sinne cunbe thee :
 If the pestilent effectes of sinne cannot cunbe
 thee : then let the insupportable torments
 of hell kill thee dead, and rent thee in
 peeces.

As for thee, O young man receyue in thy
 youth, & let thine hart be troubled in the daies
 of thy youth as I will be in the daies of thine
 last, and in the sight of thine eyes but I will
 say for all this, God will be true to his
 ment British Church, that possesse to be a
 house at the sound of the Trumpet, and gi-
 uen money to behold their wretchednesse
 by the sight of desire to meet me, but will at
 no time be brought to the Church to
 mourne though the preacher lift up his voice
 like a trumpet, and cry aloud, **HO**

and buy Wine and Milke without siluer: per
55.1. sist in thy merriment, do: but know that for
all this God will bring thee to iudgment.

Thee with adulterer, that felonously taketh
away the poore neighbours little sheepe, that
eates of his owne morsels drinks of his owne
cup, and sleepest in his bosome: laugh on swea-
on, whose on but know that for al this God
will bring thee to iudgment.

Ic returne to thee (brother mine) whose
saluation I desire in mine heart whose insti-
gation & inducement which the lord hath
put into my mind haue I imparted to thee:
and yet I finde not my selfe satisfied, till I
acquaint thee with certain rubbs: which Sa-
than wil cast in thy waie, to stop thee from
running smooth to this godly sorrow.

1 The first impediment is the want of y
word preached for how canst thou moune
if Iohn Baptist moune not to thee: or cal thy
place be him that is by interpretation Wee-
ping vnto the Pleneas, or some zealous pro-
phet to beare? Therefore thou salues, and ye
id. 2. 4. thee corrosses rebuke thee sharply, and
sounding thy sinnes to the botten: I fear
must not bawke thy wickednelie, but rare
thee roundly and point out how thou
Et. 2. thou hast crucified, else wilt thou not be
6. prickt in heart, nor remand what thou
shalt

shall do to be saved. And then my brother be-
louch, and longed for my lay and my crowne,
(I hope) as thou meanest to haue a
good going to thy conscience for thy manifold
corruptions, be a diligent frequenter of
powerfull Devotions.

2 The second consideration, is the hope of
long life. Soule (saith the rich man) take
thine ease. For thou hast much goods
laid up for many yeeres. Take heede take
heede of this fault, for it is iudged. The Ad-
ulterer will say that Adultery in gene-
rall is naught, but when he discerues to
this or that speciall Adultery, then he war-
neth it once with himselfe by some reason
and appeareth it. Right so wilt thou
confesse by wordes a foule (especially when
thou art craving a bond for security) that
man is mortall and is mortall, but when
it comes to this, that thou, thou in parti-
cula, must shortly be borne on foure mens
shoulders to the place of execution, then
thou art not so selfe, and art for thy
mortalities, as if thy life were but a
few minutes. Marke in thine ears. Thou art
a Dias, dagger, pecking on: and soome
a time in a moment, thou comest by the
woorde and must goe by the gate. When
in thine case, when dwelled in an house

Cor.
 .1.
 eue.6
 oh.19
 .1.
 xod.8
 .1.
 at.24
 250.

removed so
 and exposition is thy father: the
 the mother and the sister. Where
 is there a strong Og
 himselfe on his bed of yron?
 Draw him naked out of the worlde:
 thou broughtest life and must pay for it with
 le. 3. mine thy selfe whosoever readeth
 the booke that erom my yeeres, or decades
 8 or months be past. I say (mounted on his
 pale horse will rap at his doore, alighte, and
 carry him away bound hand and feete, to a
 land darke as darkness itselfe. What then
 remaineth but that thou presently make
 thy garden like the ph of Amothan, the
 Garden (the place of thy delight) mentallizing
 each day amidst thy most tickling pleasures:
 as if the Spring of thy life were sure to
 last at night: when shall I praye for thee:
 saith Moses to Pharaoh. And moreover, an-
 swereth Pharaoh: He that hath said To-
 day: He that knoweth Pharaoh, For if thou
 please the ignorant and foolish heere art be-
 ginning to eat: and make wine the Drunker
 thy matter. God will cease in a day when
 thou lookest not for him, and in an houre
 that they are not aware of, and will cut
 thee off: and give thee thy portion with hy-
 pocrites: these shall be weeping and gnash-
 ing

ing of faith.

3 The third let is company, especially merry company. Where oze the Prophet David Psal. 4 would haue vs stay in our selues (quietly in our Beds: It is shewed by the Euangelists Luk. 2 that Peter was cast out from the concourse of 62. people in the high priests hall: and then hee wept bitterly, it is better to goe to the house of mourning then of feasting saith Salomon, The King glorie sometime so dignifieth the Gentleman: that hee knocks at his heart by his holy spirit, and bids him open the doore that hee may enter in. Where begins hee to sigh at the disease of his finnes. Recently comes mee in a ruffian (whom God sends to punish him, whome the Duell sends to spoyle him) and he with a payre of cards, and a cup of neate Earet, thrusts Iesus out into the stable because there is no roome for him in the Inn.

Thus be the Gods motions of the holie Ghoste extinguished by the accessse of a Camfler: that Schootes his youngmaister in the art of Drawing away time, Draw away time? Is time so slow footed that it needs drawing? My friend, if a sinner intice thee to sport when the feuer of thy finnes begins to shake thee, consent not to him. Rather goe a side (as a man throwne from

from the wo2 lo)and then let the belly trem-
ble, thy lippes shake, let rottenesse enter
into thy bones. Learne of the Fighting gale,
who when shes is robd of her younglings,
gets her to some solitary tree, where she be-
wailes her unhappie marriage. Abstract, and
sequester thy selfe, stercest say vnto laugh-
ter thou art mad, haunt outcudden pathes,
desire the Lillies of the field to cloath them-
selues in blacke, and accomany thee in thy
delefull passions.

10. 17. 2. 4 The fourth impediment is impairing
of health, A ioyfull heart (saith the wiseman)
causeth good health, but sorrowfull minde
dryeth vp the bones. Let not this dismay
thee, better go sickly to heau'n than health-
full to hell. Be not all for the body nothing
for thy soule, but like the Lapinary, effeune
the Jewell case about the rinde of bakke,
Wherfore I asseure that it is the care of
this worlde that brings a Dalen into the
bones and howes vpon mens heades in
tuneh, and not this sorrow which we mag-
nifie. For as the Sea at high water, if an-
gred with a boistrous wind breatheth pre-
sent deluge to the earth, and yet suddenly
it gues bakke and runnes away like a cow-
ard: so the paignes and grievances of the
righteous stirs by by the iustice of God
even,

men when they seeme to deuote, are be-
 troied of his merite. They are sozt & bitt
 and yet alwaies weeping, by reason of spiri-
 tuall comfort which putteth life in to them,
 & cannes may morie for a night, but joy
 will bee sure to be with them in the morning.
 the last and worst Let: is the beholping the
 mortality of the soules. there is a cursed gene-
 ration that sit deuote to eate and drinke and
 rise up to play, and hold that their soules in
 death vanishe away like a dogges. this Sata-
 nicall powere, possesse the heart of that great
 Whisitane, also a man might haue call his
 water and forced Althye. seruents of A-
 theisme. But he is dead long ago. and would
 his sinne had died with him. Good Christian.
 neuer come thou nacre these Catians that
 maintain the soules to be a v. boue; unless
 thou haue the witte of them, that thou
 mayest be assured of the soules immortality.
 & such is these pregnant and unanswerable
 proofes. A pious prayer.

Our father are the fathers of our bodyes.
 and of our soules, with which we liue. The spi-
 rit of our father is God himselfe, but in our faith the
 Father. The Father is God himselfe, the soule into
 man's body, saith: & therefore it is not
 elementary: therefore it is everlasting.
 But because the Father of this world
 therefore I haue required thy fauour. &
 entered thy high displeasure and haue given

Heb. 1

9.

Ecc. 1

7.

Gen. 2

remoue Christian principles, mee will enter
 the lists of reason with him (a little) and
 foyle him in his propre element. The sense is
 so corrupted by a great obiecte, that it cannot
 indure the lesse. For example, The eye is so
 dazzled with the beames of the sun, that it
 cannot iudicially discern colors in an obscu-
 rer light. It is contrary with the understan-
 ding. For the more vehement the object is
 whereabout it is conversant, the more forci-
 ble is it in comprehending the inferior. An
 evident deniaill, as of the soules dimittig.
 I omit the braver of conscience, which cannot
 possibly light upon the body (it being a spi-
 ritual punishment) nor yet upon the soule,
 were it not a substantiall essence. And I touch
 but touch the most admirable, generation of
 the creatures, so far spiritual as Angels; some
 both spiritual and sensible, as man; the one in
 respect of his soule, the other of his body. There-
 fore my beloved, be thou Redoubt unreson-
 able, abundant in mourning for thine iniqui-
 ties, for as much as thou knowest thy sorrow
 shall not be in vaine in the Lord.

If thou findest thy soule at such times unwill-
 ling to thinke or feeling, impute that to her
 illnesse for naturally she is estranged from
 the Father of lights, and lodging so warme

and

and

and

are peaceable in the bodie. He is not so soft,
tender nor so weak as he ought. The infant
is at first in the mothers wombe and
wonderfull sweete as for a pillace: yet when
it is borne and comes to discretion, it cannot
indure to stand of the dole where it lay en-
wrapped. The sweet delight is as to inhabit
the bodie. But when he is brought to
a joyfull birth after a long triall, & then
it would not be imputed againe in the bodie
for a thousand worlds. And thus by Gods
goodnes haue I gone through the impedi-
ments.

And now good brother, that I haue given
thee a passion the better whereof I trust hath
had all counte to thee throughout all thy
sinnes. I am for a farewell to leave thee
a sincere Clemency for yee for thy com-
fort & remission of sinnes in following. For
the trouble without to be sure the soule
with inholleable anguish. that so I might
Came. I our sinnes complain that thy sinnes
are greater then can be forgiven. I pray,
pray: pray for patience and comfort of the
holy Ghost: for a wounded spirite who can
beare: Iob, and David, (a blessed pair of
Saints) mourned like Doves and Pellicans,
when the Lord caused them to possess the
sinnes of their youth. Surely no wisdom Pro. 1:

can counsell, no counsell can decide, no aduise
 can ad uage a perplexed conscience. It is
 t'herelle but onely the precious blood of Iesus
 Christ which blood he hath poured out so
 plentifully for all his rebellious sinners that
 they may wash their sinnes therein.
 Therefore incessantly and importunately
 sonne of Dauid haue mercy vpon me, open
 mine eyes heale my woundes, cure my mal-
 dres euen for thy wronges sake. O Lord re-
 member the heavenly words Christ vttered
 in the crye came a day of my sale my God.
 my God. my God. forsaken mee? Behold
 how he calleth his father God. Once, what
 time is wrath sealed vpon him in an incom-
 prehensible manner. Doe so not too much
 when the Lord openeth the doore of thy consci-
 ence (all blurd and blotted with sin) but be of
 good cheare and kisse his holy hande when
 hee striketh thee the father of mercies and god
 of all consolation, be thy castle of defence in al
 thy tribulation, and spiritual conflicts, that
 thou mayst be able to comfort others in the
 like distresse by the same comfort wher-
 with thou thy selfe art comforted of
 him. Amen.

FINIS.

A Morning praieto bee
used in priuat families.



And our God and heuently
father we the vnworthy
chil dren do heer come into
thy most holy and heuently
presence to giue thee praise
& glory for al thy mercies
and innumerable blessings to
ward vs: especially for that thou hast pre-
serued vs this night past, from all the dangers
and feares thereof: hast giuen vs quiet rest to
our bodies, and brought vs now safely to the
beginning of this day and dost now afresh re-
new al thy mercies vpon vs, as the Eagle re-
neweth her bill, giuing vs all things aboun-
dantly to enioy: as for garment, health, peace,
libertie & freedom from many miseries, dis-
eases, casualties and calamities, which we are
subiect vnto in this currie enery minute of an
hour: and not onely so, but also for vouchsafe-
ing vnto vs many good things, not onely for
necessitie, but euen for ioy: the also. But aboue
all deare father we praise thy name for the
blessings of a better life, specially for thy most
holy word & sacrament: & all the good we en-
ioy thereby: for the continuance of the gospell
amongst
us: father

The Christians

amongst vs. for the death of thy son and all
that happinesse which we haue thereby. Al-
because thou hast chosen vs to life before we
were, & that of thy most goodnes, and un-
serued fauour thou dost vs, and hast called
vs in thine adoption to thine inheritance by thy
grace, sanctified vs by thy spirit & anoynted vs
to be thine close children and heirs by right
to thy great inheritance. **Lord open our eyes**
every day more and more, that we may be full
of thy great and merciful love, and in all
these things, that by thy due reward
thereof, our hearts may be drawn yet nearer
vnto thee, even more to love thee, feare thee
and obey thee: that as thou art enlarged
towards vs in mercy, so we may be enlarged
towards thee in thanksgiving: and as thou
dost abound towards vs in goodness, so we
may abound towards thee in obedience and
loue. And thus (deare father) thou art neuer
weary of doing vs good, notwithstanding
all our vniuersall sinnes and naughtines: therefore
let the consideration of thy great mercy and
fatherly kindness to ward vs, euen as it
more sore our hearts, and compell vs to come
into thy most glorious presence with newe
songs of thanksgiving in our mouthes. Wee
pray thee (O most mercifull God to forgive
vs all our vniuersall sinnes, vnkindnesse,

prophezie: and great abusing of all thy mercies, and specially our abuse and contempt of thy Gospell: together with all others that sinns of our life, which we confesse, are innumerable. and may then can be reckoned, both in omission of good things, and commission of euill, Wee must humbly intreat thee to let them all ones to that reuening which thy son Christ hath made up for them vpon his crosse: and neuer to lay any of them to our charge. but rather to let all and to letue all. Paile dooing all our sinnes and iniquities to the crosse of Christ: bury them in his death: bath them in his blood: hide them in his wounds: let them neuer rise up in iudgment against vs, Set vs free of the miseries that are vpon vs for sin, and keep back the iudgments to come both of soule and bodie, goods and good name. Be reconciled vnto vs in thy deare son, concerning all matters past: not once remembring or repeatin vnto vs our olde and abominable iniquities, but accept vs righteous in him, imputing his righteousness to vs and our sinnes to him. Let his righteousness satisfie thy iustice for our vnrightheousnesse, his obedience for our disobedience, his perfection for our imperfection. Whereouer we humbly beseech thy good maiestie to giue vs the true light and feeling of our manifold

A prayer for Morning.

sinnes that we may not be blinded in them
thzough delighe, or hardned in them thzough
custome as the reprobates are: but that we
may be euen wearie of them, and much gres-
ued for them, labouring and striming by all
possible meanes to get out of them: God Fa-
ther touch our hearts with true repentance
for all sinnes: Let vs now take any delighe
or pleasure in any sinne: but howsoeuer we
fall thzough frailty, (as we fall often) yet let
vs neuer fall finally let vs neuer lie downe
in sinne, noz continue in sin: but let vs get vp,
bypon our feet againe, and turne to thee
with all our harts, and seeke thee whilest
thou mayest be found, and whilst thou dost
offer grace and mercie vnto vs. O Lord
increase in vs that true and liuely faith wher-
by we may laie sure hold on thy son Christ,
and rest vpon his mercies altogether. Giue
vs faith assuredly to beleue all the great and
pretious promises made in the Gospell, and
strengthen vs from aboue to walke and a-
bound in all the true and sound frutes of
faith. Let vs walke not after the flesh,
but after the spirit. Let vs feeble the power
of thy Sonnes death killing sinne in our
mortall bodies, and the power of his re-
surrection, raysing vs vp to newnesse of
life. Let vs growe dayly in the sanctificati-
on.

A prayer for morning.

24

tion of the spirit, and the mortification of the flesh: Let vs liue holily, iustly and soberly in this present euill world, shewing forth þe vertues of thee in all our particular actions: that we may adorne our moſte holy profession, and shine as lights in the midst of a crooked and froward generation, amongst whome we liue, being gainfull to all by our liues and conuersations, and offensive to none. To this end we pray thee fill vs with thy spirit, and all spirituall graces: as loue, wisdom, patience, contentment, meeknes, humilitie, temperance, chastity, kindnes and affabilitie: and stir vs vp to vse prayer and watchfullnes, reading and meditating in thy law, and all other good meanes whereby we may grow and abound in all heavenly vertue: blesse vs in the vse of the meanes, from day to day, make vs such as thou wouldest haue vs to be and such as we desire to be: working in vs both will, deed, purpose and power.

For thou O Lord, art all in all, thou wilt haue mercy: vpon whome thou wilt haue mercy: and whome thou wilt, thou hardnest. Haue mercie vpon vs therefore (deere Father) and neuer leaue vs to our selues, nor to our owne wills, lusts and desires: but assist vs with thy good spirit, that we may continue to the end in a righteous

A praier of Morning.

course that so at length we may be receiued into glory and be partakers of that immortall crowne which thou hast laid vp for all that loue thee, and truelie call vpon thee.

Further we intreat thee, O heavenly father, to giue vs all thinges necessary for this life: as food, raiment, health, peace libertie, and such freedom from those manifold miseries which we lie open vnto euery day, as thou seeest meete. Blesse vnto vs all the meanes which thou hast put into our hands for the sustentance of this fraile life, Blesse our stock and store, corne and cattel, trades, and occupations and all the workes of our handes: for thy blessing onely maketh rich, and it bringeth no sorrow with it. Giue vs therefore such a competency, and sufficiencie of these outward blessings, as thou in thy heavenly wisdom seeest most needfull for vs, Grant these things good father to vs here present, and to all thine absent praying thee in special fauour to remember our friends and kinsfolks in the flesh, all our good neighbours and welwillers, and all those for whom we are bound to pray by nature, by desires or any dutie whatsoever. for Iesus Christs sake our only mediator, to whom with thee and the holy ghost, be giuen all praise and glorie: both now and for euermore, Amen.

An

An Eucening prayer to be vied in
private families.



Eternall Godd our
most louing & deare
father wee thy vn-
worthy children doe
here fall doune at
foot of thy great Ma-
iesty, acknowledg-
ing from our hartes,
that wee are altoge-

ther unworthy to come neer thee, or to look to-
wards thee, because thou art a god of infinit
glory & we are most vile, & abhominable sin-
ners such as were conceived: and borne in sin
& corruption: such as haue in herited our fa-
thers corruption, & also haue actually trans-
gressed, all thy holy statutes & lawes, both in
thoughtes words & deedes, before wee knew
thee and since secretly & openly w^o our selues,
& with others, our particuler sinnes are more
then can be numbred: for who knoweth how
oftentimes he offendeth. But this wee must
needes confesse against our selues, that our
hartes are full of pride, couetousnesse, and the
loue of this world full of wrath, anger, and
impatience full of lying, dissembling, and
deceiuing, full of vanitie, hardnesse, and
prophanenesse, full of infidelitie, distrust
and

A prayer for Euening.

and selfe-leue full of lust, vncleannesse, and
all abhominable desires, yea our hearts are
the very sinks of sinne: and dunghills of all
filthines. And besides all this, we do omitte
the good things we should do: for there are
in vs great wants of faith, of loue, of zeale,
of patience, of contentment, and of euerie
good grace; so as thou hast iust cause to
proceed to sentence of iudgment against
vs, as most damnable transgressors of all thy
holy commaundementes: yea such as are
sunke in our rebellions, and haue manie
times, and often committed high trea-
son against thy maiestie: and therefore thou
maist iustly cast vs all downe into bell
fire, there to bee tormented with Sathan
and his Angels for euer. And wee haue
nothing to except against thy Maiestie for
so doing, sith therein thou shouldst deale
with vs but according to equitie, and our
iust deserts. Wherefore deare father wee
doe appeale from thy iustice to thy mercie,
most humble intreating thee to haue mercie
vpon vs, and freely to forgiue vs all our
sinnes past whatsoeuer both new and olde,
secret, and open, knowne and vnknowne,
and that for Iesus Christes sake our onelie
mediator, And we pray thee touch our hearts
with true griefe, and vnfained repentance,
for

for them, that they may bee a matter of continuall sorrow, and hartsm. art onto vs. so as nothing may greeue vs. more than this, that we haue offended thee being our speciall friend and father. Giue vs therefore (deare Father) every daye more and more lighte, and feeling of our sinnes with true humiliation vnder the same. Giue vs also that true and liuelie faith whereby we may laye sure hold on thy Son Christ, and all his meritts, applying the same to our owne soules: so as we may stand fully perswaded, that what soeuer hee hath done vpon the crosse, hee hath done for vs particularly. as well as for others. Giue vs faith (good Father) constantly to beleuee all the sweete promises of the Gospell, touching remission of sinne, and eternall life, made in thy sonne Christ. O Lord increase our faith, that we may altogether rest vpon the promises, which are al yea, and Amen Yea that we may settle our selues, and all that wee haue whollie vpon them both our soules, bodies, goods, name, wiues, children, and our whole estate knowing that all things depend vpon thy promises, power, and providence: and that thy worde doth supporte and beare by the whole order of Nature. Moreover, we intreate thee O Lord to strengthen vs from

A praier for Euening.

aboue to walke in euery good way, and to
bryng forth the fruits of true faith in al our
particular actions, studying to please thee in
al things, & to be fruitfull in all good woꝝkes,
that we maie shew forth unto all men by
our good conuersation, whose childeꝛen wee
are: and that we may adorne, and beautifie
our moſte holie profeſſion by walking in a
Chriſtian courſe, and in all the ſound fruits
and praetiſe of godlines. and true religion.
To this end we pray thee ſanctifie our hearts
by thy ſpirit yet moꝛe and moꝛe, ſanctifie
our ſoules and bodides and all our coꝛrupte
naturall faculties, as reaſon, vnderſtand-
ing, will, and affections ſo as they may bee
fitted for thy woꝝſhip and ſeruice, taking a
delight and pleaſure therein. ſtir vs vp to
uſe prayer, watchfullnes, reading, & medita-
tion in thy lawe, and all other good meanes
whereby we maie profit in grace & goodnes
from day to day. Bleſſe vs in the uſe of the
meanes, that we maie dayly die. to ſinne & liue
to righteouſneſſe. Draw vs yet nerer unto
thee: helpe vs againſt our manifold v. ants,
Amend our great imperfections, renewe vs
inwardly moꝛe and moꝛe: repaire the ruines
of our hearts: aide vs againſt the remnants
of ſinne, Enlarge our hearts to run the waie
of thy commaundements. Direct al our ſteps

in thy woꝝd: let none iniquitie haue dominion
ouer vs. Assist vs against our special infirmi-
ties, and master sinnes, that we may get the
victorie ouer them all, to thy gloꝝy, and the
great peace and comfort of our owne consci-
ences; Strengthen vs good father, by thy grace
and holy spirit against the common corrupti-
ons of the woꝝld, as pride, whoredome, coue-
tousnes. contempt of thy Gospell, swearing
lying dissembling & deceiuing. O dear father
let vs not be overcome of those filthy vices, oꝝ
any other sinfull pleasures, and sond delights
wherewith thousands are carried headlong to
destruction. Arme our soiles, against all the
temptations of the woꝝlde: the flesh, and the
diuel, that we may overcome them althꝛough
thy helpe, and keepe on tye right way to life.
that we may liue in thy care, and die in thy
fauour, that our last daies may bee our best
daies, and that wee may end in great peace of
conscience Grant these things good father, and
all other needfull graces foꝝ our soules, oꝝ bo-
dies, oꝝ any of thine thꝛoughout the whole
woꝝld, foꝝ Iesus Chꝛists sake. In whose
name wee further call vpon thee as hee
hath taught vs in his Gospell, say-

ing: Our father
which art in
Heauen, &c,

A pray-

A praier to be vied at any time,
by one alone priuately.



Lord my God and heavenly
Father I thy most belov-
ed chyld, do here in thy
light freely confesse that I
am a most synfull creature
& damnable transgressor
of thy holy lawes and com-
mandements; that as I was borne, and bred
in sin, & stained in the wombe, so haue I con-
tinually brought forth that corrupt and vylly
fruits of that infection and contagion where-
in I was first conceived: both in thoughts,
words, & works. If I should go about to rec-
kon vp my particuler offences, I know not
where to begin or where to make an end. For
they are mo then the haies of my head: yea far
mo then I can possibly see: or know. For who
knoweth the height and depth of his corrupti-
on? who knoweth how oft he offendeth? Whom
only O Lord knowest my sinnes: who knowest
my hart: nothing is hid from thee: thou know-
est what I haue beere and what I am: yea,
my conscience doth accuse me of many and
greenous euils, I do dayly feele by too full ex-
perience how traile I am: how prone to euill
and how vnswayward to all goodnesse: My
minde is full of vauitie, mine heart is full of
pro-

prophane, misse affections full of dead-
 nesse, dulnesse and drowsines, in matters of
 thy worship and service. yea, my whole soule
 is full of spirituall blindnesse, hardnes,
 unpossiblenesse, coldnes, and securitie.
 And in very deede I am altogether a lump
 of sinne, and a masse of all misery: and
 therefore I haue forfeited thy fauour, and
 incurred thy high displeasure: and haue giuen
 thee iust cause to frowne vpon mee, to
 giue mee ouer, and leaue mee to mine
 owne corrupt will and affections: But O
 my deere father I haue learned from thy
 mouth that thou art a God full of mercie,
 slow to wrath and of great compassion and
 kindnesse towarde all such as groe vnder
 the burthen of their finnes. Therefore ex-
 tend thy great mercie towards mee poore
 sinner, and giue a generall pardon for
 all mine offences whatsoever: scale it in the
 blood of thy sonne: and scale it to my consci-
 ence by thy spirit, offering mee more and
 more of thy loue and fauour towarde mee:
 and that thou art a reconciled father vnto
 mee, craunt that I may in all time to come,
 loue thee much, because much is giuen:
 and of verie loue, feare thee and obey thee.
 O Lord increase my faith, that I maie
 stedfastly beleue all the promises of the
 Gospel,

A private prayer.

Gospell made in thy son Christ, and rest vpon them altogether enable me to bring forth the sound fruites of faith and repentance in in all my particuler actions. Fill my soule full of ioy and peace in beleeuing. Fill mee full of inward comfort and spirituall strength against all temptations, giue me yet a greater feeling of thy loue and manifold mercies towards mee: worke in my soule a loue of thy maiestie, a zeale of thy glorie, an hatred of euill, and a desire of all good things. Giue me victorie ouer those sinnes which thou knowest are strongest in mee. Let mee once at last make a conquest of the world and the flesh: mortifie in mee whatsoeuer is carnall, sanctifie me throughout by thy spirit knit my heart to thee for euer that I may feare thy name, renew in mee the Image of thy son Christ daylie more and more.

Giue me a delight in the reading & meditation of thy word, Let me reioyce in the publique ministry thereof, Let mee loue and reuerence all the faithfull ministers of thy Gospell. Sanctifie their doctrines to my conscience, seale them in my soule, write them in mine heart, giue me a soft, and melting heart, that I may tremble at thy words, and alwaies much affected with Godly sermons, Let not my sinne hold back thy
mer.

A priuate prayer.

29

mercies from me, nor mine unworthynesse
stoppe the passage of thy grace. Open mine
eyes to see the great wonders of thy Lawe.
Renew thy mercies vnto me. be open heart-
ed to wards me thy unworthy seruient: hide
nothing from me that may make for thy glo-
rye, and the good of my soule. Bless all
meanes vnto me which thou vset for my
good: Bless all holie instructions to my
soule. Bless me at all times both in hearing
and reading thy word. Give me the rigore
vse of all thy mercies, and corrections, that I
may be the better for them: Let mee abound
in loue to thy children. Let my hart be very
accretly knit vnto them that where thou lou-
est moste, there I may loue most also: Let me
watch and praye, that I enter not into tempta-
tion, give mee patience and contentment in al
things. Let mee loue thee more and more,
and the world lesse and lesse. So direct my
minde by wordes, that I may despise all tran-
sitory things. Let mee be so rapt and ravisht
with the sight & feeling of heauenly things
that I may make a base reckoning of all
earthly things. Let mee vse this world as
though I vsed it not. Let mee vse it but for
necessitie as a knight and duke. Let mee not
be carried away with the vayne pleasures
and fond delights thereof, Good father work

thy

A Priuate prayer.

thy good worke in mee, and neuer leaue me
nor forsake mee, till thou hast brought mee
true happines, Oh deare father make mee
faithfull in my calling, that I may serue thee
in it, and alwaies carefull to doe what good
I maie in any thing: Blesse mee in my out-
ward estate: Blesse my soule, body gods
and name: Blesse all that belongeth vnto
mee: Blesse my goings out and commings
in: Let thy countenance be lifted vp vpon
me, now and alwaies, cheere mee vp with
the ioyes and comfortes of thy spirit: make
mee thankfull for all thy mercies. For I
must needs confesse that thou art very kinde
vnto me in all things: For in thee I liue
moue, and haue my being: of thee I haue,
my welfare and good being, thou art a daily
friend and speciall good Benefactor vnto me:
I liue at thy cost and charges: I hold all of
thee in Chief, and I find that thou art ne-
uer weary of doing me good: thy goodness
towards mee is vntouchable. O I can ne-
uer be thankfull inough vnto thee for all thy
mercies both spiritual and corporall. But
in such measure as I am able, I praise thy
name for all: beseeching thee to except of my
thanksgiuing in thy Sonne Christ, and to
giue me a profitable vse of all thy fauours
that thereby my heart may be fully drawne
vnto

A private prayer.

30

unto thee. giue me O father to be of such a
god nature and disposition, that I may be
wonne by gentlenes, and faire meanes, as
much as if thou gauest me many lashes. War-
don all mine vnthankfullnesse, vnkindnesse
and great abusing of thy mercies & giue me
grace to vse them more to thy glorie in all
time to come. Strengthen mee deere father
thus to continue praising and glorifying thy
name here vpon earth, that after this life I
may be crowned of thee for ever in thy king-
dome. Graunt these petitions most mercifull
God, not onely to me, but to all thy deere
children throughout the whole world.

for Iesus Ch:ist sake, in whose
name I doe further call vpon
thee, saying as he taught mee.

O our father which art in
Heaven, &c.

FINIS.

